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 ... ISLAM

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T H E
M U S L I M
S U N R I S E

A M A G A Z I N E
DEVOTED TO THE CAUSE OF ISLAM

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A PASSAGE FROM THE HOLY QURAN

"Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers and tender among themselves. Thou seest them bowing and prostrating themselves (in prayers), seeking Allah's grace and pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers- that He may cause the disbelievers to burn with rage (at the sight) of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward." (48 : 30)

The verse signifies that the foundations of the grand and glorious future of Islam have already been laid by Muhammad, the Messenger of Allah and those who are with him, and mentions some of the noble qualities of sincere and good believers, through whose selfless efforts this consummation will be brought about. They are brave, firm and courageous and not susceptible to the evil influences of bad persons and environment; on the contrary they are loving and kind towards each other. These are the two essential characteristics of a progressive and rising people who seek to leave their mark on the course of world events. Elsewhere in the Quran (5:55) the true & good Muslims have been described as kind and humble towards believers and hard and firm against disbelievers.

The words, "this is their description in the Torah," may refer to the Biblical description, viz., "he shined forth from mount Paran and he came with ten thousands of saints" (Deut. 33:2). And the expression, "and their description in the Gospel is like unto a seed-produce" may refer to another Biblical parable, viz., "Behold, a sower to sow; and when he sowed seeds some fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13:3-8). The former description seems to apply to the Companions of the Holy Prophet and the latter parable to the followers of Jesus' counterpart, the Promised Messiah, who, from very small and insignificant beginning, are destined to develop into a mighty organization and gradually to carry the message of Islam to the ends of the earth.

SAYINGS OF THE HOLY PROPHET

1. Hazrat Ibn Omar narrated that the Messenger of Allah said: "Prayer in congregation is twenty seven times better than prayer performed alone."
2. Hazrat Abu Hurairah narrated that the Messenger of Allah said: "By One, in Whose Hand is my life, I like very much to order for a bundle of fuel to be amassed, and then order for prayer and to call for prayer, and then again order a man to lead the prayer as the Imam of the people in congregation. And I should remain behind to watch people, (whether they are coming for the congregational prayer); so that I may burn their houses (wherein they remain being away from the congregational prayer). And by One in Whose Hand is my life, had anyone of them known that he would be served with cooked meat or two beautiful rams, they should have come for the 'Isha' prayer." (Bukhari)
3. A blind man appeared before the Holy Prophet and said: "O Messenger of Allah, I have none to lead me to the Mosque for the congregational prayer." So he requested the Holy Prophet to permit him to offer prayer in his residence. He was so permitted. But when he left, he called him back and enquired: "Do you hear the Azan (call) for prayer?" He replied: "Yes." Then act according to the Azan, he (the Holy Prophet) said".
4. Hazrat Abu Hurairah relates that the Holy Prophet said: "The man who has faith in God and in the Day of Judgment, must not give any trouble to his neighbors. It is incumbent that he honors his guest and holds his tongue when he cannot speak good things".
5. Hazrat Ibn Omar related that the Holy Prophet said: "The angel lays so much emphasis on duty towards neighbors that I begin to contemplate that he will enjoin the inheritance of property upon neighbors." (Bukhari & Muslim)
6. Hazrat Abu Hurairah relates that the Holy Prophet repeated three times, "By God one cannot become a believer." His companions asked, "O Prophet of God, who cannot become a believer?" The Holy Prophet replied: "The one from whose encroachments his neighbor cannot feel absolutely free." (Bukhari)

SAYINGS OF THE PROMISED MESSIAH
GOD OF ALL THE WORLDS

The Holy Quran opens with the very verse which teaches this broad doctrine. The first verse of the opening Chapter of the Holy Quran says: "Glory to Allah, the Lord of all the Worlds." The "worlds" include all the different peoples, different ages, and different countries. Opening the Holy Quran with a verse embodying such breadth of view, is really a reply to nations who limit, each to itself, the universal bounty and providence of God, who regard other peoples as though they were not a creation of God, or as though, having once been created, they have since been forsaken and forgotten completely by Him. Jews and Christians, for instance, believe to this day, that all the prophets and teachers that have appeared in the world, have come only from among the Israelites. Towards other peoples, God has been so unfavorably disposed, that even finding them in ignorance and error, He has not cared or moved for them. Even Jesus, as the Gospels state, declared that he had been sent only to the lost sheep of Israel. If, as is said, Jesus was God, is it not amazing that being God he should have conceived his message, in such narrow terms? Was Jesus God only of Israelites? Was he not God also of other peoples? Should he have shown such complete unconcern about the reform and guidance of other peoples?

In short, Jews and Christians hold that all the Prophets and messengers of God were raised from among the Hebrew race, and that the books of God were all revealed to members of their tribe. And Christians further hold that divine revelation ended with Jesus, and after him, man was to have no more experience of God. Beliefs similar to these are entertained by the Arya Samaj. Just as Jews and Christians regard the gifts of prophecy and revelation as the special privilege of Israel and consider other peoples unworthy of them, so the Arya Samaj believe that divine revelation never went beyond the confines of India. It is from out of this land, they hold, that the four rishis are raised, again and again. It is only the Vedas, which are revealed time

after time, and Vedic Sanskrit is the only language, set apart by God for the expression of His will.

EXCESSIVE EXCLUSIVENESS

Thus Jews and Christians, on the one hand, and the Arya Samaj, on the other, do not regard God as the Lord and Cherisher of all the worlds. If such were not the case, there would be no reason why God, the Lord of all the worlds, and not of the Israelites or the Arya alone, should have attached Himself, for all time, to a single people, in a way so obviously unfair and unjust !

It is to refute such erroneous doctrines that Almighty God has opened the Holy Quran with the verse "Glory to Allah, the Lord of all the worlds." In many places in the holy Book, has He warned us against the belief, that prophets has been raised from out of only one tribe, or been sent only to one country. God has not excluded any people or country from the distribution of His spiritual bounty. And this is a point which in the Holy Quran has been brought home by appropriate examples. For, just as Almighty God has been providing for the physical necessities of every country, so also has He been providing for the spiritual sustenance of every country. In one place, for instance, the Holy Quran says, "There is not a people to whom a warner has not been sent." (35:24). It needs no argument, therefore, to say that the True and Perfect God, in Whom we must all believe, is the Lord of all the worlds. His care is not limited to any particular people, or any particular age, or any particular country. He is the Lord of all the peoples, all ages, and all lands. He is the fountain-head of all grace, the source of all power, physical and spiritual. He nourishes all His creation, and on Him, depend all things that exist. His grace is universal, spread over all peoples, all countries, and all ages. And it was so ordained, in order that no people might complain and say that God had poured down His blessings upon others but not upon them, nor that others had from Him, Books to guide them, but not they, nor that in other times, He revealed Himself through revelation, signs and miracles, but in their time remained hidden. God made His bounty, universal and eternal, and displayed

such wide solicitude for mankind that not a people, nor an age which was excluded from His physical and spiritual favors.

ADDRESS OF HAZRAT KHALIFATUL MASIH III

On the occasion of the Annual Gathering of Majlis Khuddamul Ahmadiyya at Rabwah, Pakistan, Hazrat Khalifatul Masih III, May Allah strengthen him with His help, said: "Let us remember the Grace of Allah and fill our hearts with His love. Allah says: "Allah is gracious towards mankind, but most of them are not thankful. (10:61) So we should realise that Allah has no need to do grace to men nor they have any right to receive them from Him. While doing Grace He expects no reciprocation as He is Independent. Similarly men have no right, but His Mercy and Love encompass them with His favors.

Allah has granted four kinds of abilities and aptitudes to men- physical, mental, moral and spiritual. All these four are the images of His four great attributes mentioned in Fateha- Lordship, Graciousness, Mercifulness and Mastership respectively. Because of these endowments men must thank Him. Thanking includes both the development of these faculties and then their utilization properly, i.e. to do according to His guidance, as a result of which, we may win His pleasure and nearness."

Elaborating Hazrat Khalifatul Masih stated: "We, especially, the Khuddam should develop our physical qualities first. If we will try that our mental abilities will start growing, because we will strive to make them better and beneficial for us by different means. When we will succeed in that the third stage will start. We will serve others and benefit them by our God-given gifts. Later on we will think that we accomplished these good results, but still we are deprived of our God's nearness. Then we will strive to assimilate His attributes and increase in spirituality. After acquiring this high stage man intends to lower himself and establish contact with human beings to make them recipient of the same taste and happiness. Thus this circle goes on moving always, and man's physical abilities start working under the guidance of spirituality.

Hazrat emphasised that if you would develop and utilize the God-given gifts and blessings you would benefit yourselves and would save yourselves from the torments of Hell in this world and in the Hereafter. Allah says: "The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the Day of Resurrection; and Allah bestows His gifts on whomsoever He pleases without reckoning." (2:213) The disbelievers and ungrateful persons, because of their misfortune, and because of lack of understanding were happy & glad with their temporary gains of this life. They did not realize that these advantages were nothing as compared with those of next life. They are not even the millionth or trillionth part of the blessings which the believers would get in Paradise. That is why God related that he would grant them without reckoning and without measure. The ungrateful sacrifice those everlasting blessings for the sake of these limited temporary, mortal and useless comforts and ease. Not only that but also God sometimes changes their comfort into trouble, their happiness into grief and their welfare into misfortune. Sometimes this kind of change comes in the lifetime of the Prophet, and sometimes later on in the coming generation or generations. Likewise the believers who were being persecuted and mocked at; who were being troubled and tortured; who were being oppressed and martyred were granted victory over their oppressors. Thus the enemy tasted inconceivable and unbearable agonies and insults and knew the hand of God working behind the innocent and believing persons.

Continuing Hazrat quoted the verse: "And Allah sets forth for you the parable of a city which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favors of Allah, so Allah made it taste hunger & fear (which clothed it like) a garment because of what they used to do," (16:113) and warned not to be like these ungrateful people. Rather we should be always thankful to Allah & be recipient of His blessings.

ABRIDGED EID-UL-FITR SERMON
DELIVERED BY MAQBOOL A. QURESHI

We are celebrating Eid-ul-Fitr (Festival of breaking the Fasts) today on December 11, 1969, to express our joy and happiness that Allah has enabled us to keep the fasts and to carry on His injunctions. Eid means a festival that comes repeatedly every year. We pray that such occasions of jubilation and showing our obedience may occur repeatedly in our lives.

Allah says: Allah accepts only from the righteous." (5:28) We have learned that acts without good intentions are not acceptable to our God. As a result we have to reform our intentions and motives and make them righteous ones. During the sacred month of Ramadhan we have abstained from the lawful things even because of His commandments. It becomes, therefore, incumbent upon us not to do anything prohibited by Him. We have suffered personally the pangs of hunger and thirst. We feel therefore, more sympathy and compassion towards the poor and the needy. Sadaqatul Fitr has made us feel to be more generous and charitable to human beings and to the common cause. Ramadhan has taught us self-control and restraining our passions and emotions; and bearing difficulties and hardships. It has taught us to regulate our ideas and deeds, and to eat less as it is a good & effective habit that has a salutary and wholesome effect upon our bodies and health.

It was the month of Ramadhan when the revelation of the Holy Quran was started. That is why we are enjoined upon to recite a good portion of it every day. Thus our love for the Holy Book has increased. As a result we should recite it regularly, learn its meanings and then strive hard to live up to them. Not only that but also we should distribute and spread this Divine and Holy treasure among the other unfortunate people, to whom this message of Allah has not been conveyed.

During this month we have offered Tahajjud (prayers in the latter part of the night) regularly and thus have enjoyed their blessings and experienced the efficacy of supplications. We should, therefore, try to keep on saying them constantly during the other months as well.

It is a pity that the contemporary world of Islam is not united. The Muslims all over the world have kept fasts, have learnt so many lessons & acquired so many good habits. The fasts could prove a unifying force for them if they but understood the spirit and significance of them. They not only make us one with God but also one with the whole world, particularly with the Muslims. They teach us to be full of love and sympathy for the adherents of Islam, so much so that if one suffers the others feel the pain and its effect, and share it. The Holy Quran, the Holy Prophet and the Promised Messiah have stressed on such unity, sympathy and brotherhood. So the fasts draw our attention towards fostering the ties of religious brotherhood among the Muslims.

This month has also taught us to try to excel our other brothers in the performance of good acts and deeds, in establishing relationship with God, in devising ways and means to win His pleasure, in having His nearness and proximity and in making this competition as our goal and aim.

Further we have learnt a partial asceticism and seclusion from worldly affairs to sharpen our spiritual appetite in the form of 'Itikaf' (sitting in the Mosque for last ten days). During this period the night of Destiny (Lailatul Qadr) has brought us home the fact that there are the moments when we are very near to our Allah because of constant meditation and His remembrance. We should, therefore, try to create such occasions frequently by remembering Him all the time.

In short we have acted, in a way, upon all the five pillars of Islam during this sacred month. Unity of God and Messengership of the Holy Prophet were stressed and practised. Prayers were said more than before. Fasts were kept throughout the month. As in pilgrimage the sense of being in the presence of God was felt strongly. And Sadaqatul Fitr reminded us of our obligations towards the poor and towards paying Zakat, if it became obligatory for us.

Thus practically we have known our duties towards God and towards mankind. The latter demand of us to widen the circle of our rejoicing by bringing the people more and more to Islam and to the Holy Pro-

phet Muhammad. peace and blessings of Allah be on him, so that they may rule the hearts of the people and thus grant them satisfaction and peace in this life and in the Hereafter.

May Allah enable us to celebrate the true Eid and at the same time bring the universal Eid nearer and nearer!

HEALING BY THE PRAYERS OF THE PROMISED MESSIAH

BY THE LATE HAZRAT MIRZA BASHIR AHMAD

I was just now talking of drops of the graciousness, and mercy of God which fell on people through their contact with the Promised Messiah, without distinction of friends and foes, and on all classes and sections of the people, according to the merits of each. This blessed shower came to the share of friends, connected with him in ties of loyalty and devotion; but many of those outside this circle also received a share sometimes. How an Arya Samajist, and otherwise a firm opponent of the Promised Messiah, benefited by his rain has been described above; now I proceed to narrate how a poor and a humble Ahmadi woman, who came to Qadian from distant Kabul, Afghanistan recovered from a painful malady, solely through prayer offered by the Promised Messiah on her behalf. Amatullah Bibi came to Qadian in childhood, from Kabul, with her father and uncle, Syed Sahib Nur and Syed Ahmad Nur, after the martyrdom of Syed Abdul Latif. In her childhood she suffered a great deal on account of some trouble with her eyes, which remained red and swollen, to such an extent that any attempt to open them entailed severe torture. Her parents tried various treatments, but the ailment did not respond to any, and the child became fed up with the remedies with which she was being plagued by her parents. Then, in a mood of desperation, one day, she ran away from her mother, who wanted to apply some medicine. "No Mother" she cried, "all these remedies have proved simply useless. I will no longer submit to their application. I will beg the Promised Messiah to bless me with his breath." Amatullah Bibi has related to me that she then betook herself to the residence of the Promised Messiah, as best she could, and there, with tears, she begged Hazrat Ahmad to bless her ailing and extremely painful eyes with his heavenly breath. "When the Promised Messiah looked at me

he found that my eyes were extremely red, and I was in great pain. "He took a little saliva from his mouth on the tip of his finger, and this he applied to the eyes, praying the while in his mind for recovery of the child. The he kindly placed his hand on her head, and exclaimed: "There, child, you can go now. By the grace and mercy of Allah, this trouble will not recur.

Amatullah Bibi then told me that she never had any trouble with her eyes after this. She told that she was only about ten years of age when this happened; and she was an old woman of nearly 70 when she narrated this occurrence to me. In other words, that simple treatment of her eyes, on the part of the Promised Messiah, accompanied as it was by his prayer in this behalf, remained effective for a long period of nearly sixty years, through all the varying circumstances of her life, during this the better part of half a century. (Mirror of Charm and Beauty, pp.42-44)

FREEZING WEATHER AND SUBZERO TEMPERATURES

Journal Herald, The morning paper of Dayton, in its issue of Friday, January 9, 1970, writes:

"Dayton's temperature failed to reach zero yesterday for the first time in the 20th Century.

The high of one degree below zero was the lowest maximum temperature record since Feb. 10, 1899, when the temperature peaked at five below.

Sub zero temperatures were made more awesome by winds up to 30 mph which, when combined with yesterday's 7:30 a.m. low of 10 below, reached a minus - 63 degrees on the U.S. Air Force "windchill index".

Effects of the cold were wide-spread, plaguing the Miami Valley with heating problems, driving natural gas pressure to dangerous lows, causing cancellations in schools and disruptions in factories, victimizing the unwary with frostbite, threatening next summer's fruit crops." Then on page 3 it is written: "The nation's great cold wave brought new misery and a mounting death toll yesterday, its fourth day. There was no break in sight for the freezing weather-which reached every one of the 48 states."

ates in the continental United States-and the subzero temperatures in the northern half of the country east of the Rocky Mountains."

No doubt that America is passing nowadays through its one of the coldest weather of the 20th Century. As a result of it losses of lives, fruits, etc. have been suffered. These are the trials with which sometimes God tries His people as is mentioned in the Holy Quran in 2:156. Allah says: "And We will try you with something of fear and hunger and loss of wealth and lives and fruits, but give glad tidings to the patient."

Such trials draw our attention that human beings, in spite of all inventions and advancement are still under His authority and Control. A few days cold brought so much affliction. What would happen if He prolongs & lengthens such period. It is, therefore, incumbent upon the people and servants of Allah not to forget His favors and blessings and not to feel free from His seizure, rather to be thankful to Him all the time. Too much heat and too much cold, both are unbearable and harmful for mankind. That is why Allah has granted this favor to and counted for the inmates of Paradise. He says:

"Reclining therein upon couches, they will find there neither excessive heat nor excessive cold." (76:14)

These phenomena of nature and calamities do not occur in vain. They are warnings from Allah to remind the people of His existence and authority. They draw the attention to pay heed to His words and favors and try to win His nearness and pleasure, which cannot be attained but through the belief in the Reformer and Prophet of the Age. That Reformer is Hazrat Mirza Ghulam Ahmad of Qadian, India, the Promised Messiah, peace be on him. God revealed to him:

"Indeed, a Warner came to this world, but the world accepted him not. God, however, will accept him, and demonstrate the truth of his claims by means of powerful attacks."

It now lies entirely with mankind to take lessons from such warnings and incline towards their Creator. He is All-Merciful and Compassionate. If man goes one step towards Him He takes two and so on and so forth. Man's duty is to strive in His path and win Him.

ISLAM AND AFRICABY MAQBOOL A. QURESHI

The first contact with Africa was made even during the lifetime of the Holy Prophet Muhammad, peace of Allah be on him. In the very beginning of Islam, like all the previous religions, its enemies, the Meccans started to persecute and torture the innocent believers merely because of their acceptance of the new faith. The Holy Prophet, seeing these atrocities advised his followers to migrate to Abyssinia and take shelter there so that they might get rid of the troubles and be free to worship their only God. Accordingly some Muslim families left Mecca and took shelter in Abyssinia. The Meccans felt that movement unbearable as they were the custodian of Ka'aba & its Keepers. So they sent their delegates to Abyssinia & one of them was 'Amr bin 'As, who conquered Egypt for Islam later on. Hearing the arguments of both sides the king of the country, Negus by name, gave shelter to the Emigrants. The Meccans incited the King again by saying that the Muslims were maligning Jesus. The king called the meeting again. The Muslims, when asked, recited the first verses of 19th chapter of the Holy Quran. The king proclaimed that he was also of the same opinion. Thus he rejected their plea again and they returned disappointed.

Later on the Meccans continued their persecution and at last the Holy Prophet himself had to migrate to Medina. The Meccans did not leave him alone there as well. They went to attack the Muslims with armies that always outnumbered those of Muslims, a fact that signifies that the Muslims never started war. Rather they were forced to defend themselves. Of course whenever the Holy Prophet came to know the enemy's preparation he used the strategy and devised means to save Islam and the Muslims. In the end when Mecca was won the Holy Prophet declared a general amnesty. As a result, seeing the kind treatment, the miracle of victory and domination of Truth all the Meccans and Arabia believed in his message.

The countries around Arabia were being ruled by Persian and Roman Empires. They could not tolerate his

ascendancy and now and then attacked on the borders. As a result the Muslims had to confront the opposing armies that outnumbered them in every respect. But in spite of lack of resources and less number they were powerful enough to defeat the mighty people because of their belief in Allah, unflinching faith and strong unity. In all these cases the strength of the enemy was far greater in number, in equipment and in all other aspects. Thus history refutes the allegation of Christian writers who forge lie that Islam spread by sword and force.

At that time Egypt was being ruled by Romans. They were in a state of war with the Muslims and were planning to destroy them. But they could not succeed in their designs. Roman Governor was oppressing the Egyptians & was forcing to follow his teaching and religion. That is why he was named as anti-Christ. 'Amr bin 'As, after getting permission from the Caliph entered Egypt with only 4000 persons and conquered it in 639-640. Two years later Alexandria also fell. Philip K. Hitti writes:

"Alexandria boasted a garrison some 50,000 strong. Behind it lay the whole strength of the Byzantine navy, of which the city was the base. The invaders, far inferior in number and in equipment, had not a single ship, no siege machines and no immediate source of supply for their man-power." (History of the Arabs, pp. 164)

Mentioning the victory of Egypt Gordon Waterfield, in his book 'Egypt' on page 54, writes:

"The Caliph (Hazrat Omar) however was adamant that there should be no pillaging and that the revenue should be reserved for the public service. A tribute was imposed, the Jacobite Copts and the Melkite Greek Christians were allowed to carry on their worship. The story that the Arabs destroyed the famous library of Alexandria is almost certainly incorrect." Again on page 55 he writes: "The sympathy of the Egyptians was won by Amr's refusal to shed blood unnecessarily, by his wise administration, and by his decision to conciliate the Coptic Patriarch Benjamin. He was only following the instructions of the first caliph, Abu Bakr, who had sent instructions to his commanders in Syria, 'Avoid injustice and oppression. Let not your victory be stained with the blood of women and children. When you make any covenant, stand to it and be as good as your word.' He added those who had retired into monasteries should not be molested nor monas-

teries destroyed.'

Then the same author wonders as to how the Egyptians accepted the new civilization and writes:

In the earlier centuries many from Arabia, Palestine and Syria had settled in Egypt but they had adopted the manners and customs of the Egyptians. With the Arab conquest a new civilization began...An important decision was taken in AD 706 when Arabic replaced the Coptic or Egyptian language for all official documents and for much else. The language had been used throughout the country for from three to four thousand years, and was still spoken by Egyptians even though the Coptic script was in Greek, was replaced by rich and vigorous Arabic language. This was an integral part of Arab civilization, the language of the Koran and of the Beduin poems of love and war. It was the Arabization of the conquered provinces, rather than their military conquest, that is the true wonder of Arab expansion." (page 56)

NORTH AFRICA: After the victory of Egypt the Muslim army had to confront the onslaughts from neighboring North African states-called Maghreb -. Accordingly, "they entered firstly Cyrenaica. Then began a movement which, though not without initial setbacks, continued steadily until 708 A.D., when all North Africa (with the exception of one garrison holding out in Ceuta) was in Muslim hands and so remained until the beginning of the last century," says Jane S. Nickerson, in his book A Short history of North Africa, pp. 5). The same author giving reasons writes on pp. 61 "That astounding feat, the capture of the whole of North Africa by a small army, cut off by many hundred miles of desert marching from its bases in Egypt, is explicable only if it be fully understood that they came into a land torn by internal dissensions."

Then he says: "But that success was far greater than mere military victory-it was an intellectual & spiritual conquest of enormous consequences which changed the whole future direction of events." (pp. 61) Another writer Basil Davidson also points out:

"For what Muslim generals could offer the peoples over whom they came to rule was not only subjection

to a foreign victor but also the promise of membership in a new and broad community, the umma of Islam, within whose boundaries all men could be at least theoretically of equal dignity and worth...Yet as soon as conquered peoples became converted or acceptable within the umma, as many of them gradually did, Muslim rulers could appear not simply as conquerors but also as revolutionaries who could point the way to a better order of society." (Africa in History, pp. 110)

Again the same writer says: "But the Muslim systems gradually acquired local garb and became the full possession of those they had enclosed." (page 112)

Another writer sums up and says: "In sum, what emerges of lasting importance in the confused history of the three centuries following the conquest is the slow assimilation of Islam by the masses of the Maghrib who were trying to adapt this or that tendency of the religion to the solution of local problems." (pp. 49, The United States and North Africa, by Gallagher)

So it is evident that Islam did not spread by force and arms, rather it was adopted voluntarily by the inhabitants after knowing its benefits.

WEST AFRICA: Basil Davidson, in his book, Africa in History writes: "To what extent did Islam find converts among the mass of West Africans? Here the picture is somewhat different from elsewhere. Briefly one can distinguish four main periods in the history of Muslim influence. There is first of all a long period of slowly expanding trade through Muslim enterprise, accompanied by the gradual conversion of Sudanese traders by their Berber partners from the Sahara. Islam reaches the markets of the Western Sudan by at least the ninth century. The rulers of Ghana do not accept Islam as one of their state religions. Only at the beginning of the 11th century are there a few such conversions, the earliest of any importance of which we know, being that of the king of Gao, traditionally in 1010 followed by that of the king of Kanem-Bornu in 1086. These are tactical conversions, motivated as much by commercial convenience as by appreciation of political and religious achievements and teachings of Islam.... But with Sundiata (c. 1235-60) the expansion of

Islam begins to be enmeshed with the expansion of Mali. Under Mansa Musa (c. 1312-37) the correspondence is clear. Musa becomes caliph of the western parts & Islam now appears as the great religion of progressive government. It opens the way to a literate bureaucracy, to effective diplomatic links with distant powers, and to the inner reorganisation of power and authority along lines which cut across the separatist loyalties of traditional religion. Out of all this modernizing trend there comes the foundation of solid schools of Islamic learning in Timbuktu, Niani, Jenne and else-where, schools that will flourish for three hundred years and will attract Muslim scholars from many countries and many trends of thought.

At the same time Islam remains the great religion of commerce. From Mali the Dyula traders push out along the trading trails. They are staunch promoters of Islam, the religion which has not only assured them of their livelihood through the traders of the Sahara, but also has given them an up-to-date and efficient set of commercial customs and credit procedures such as have not been available before. By 1400 and probably much earlier, strong little Muslim trading communities exist in most of the important market-centres of West Africa right down to the coast itself" (pages 116-117)

EAST AFRICA: We find that Islam spread in East Africa also by trade and settlements. Accordingly Basil Davidson writes: "By contrast with this continually ramifying influence in the west, Islam in East Africa achieved no more than local influence. Yet what it did achieve was done with a memorable distinction. Conversion of inland and coastal populations from Somalia in the north, to Mozambique in the south, a process which had got into its stride by the 12th century, helped to carry these trading settlements into closer partnership with the whole Indian Ocean community; instructed these East Africans in the manners and methods of long-range commerce and of rulings by the profits of trade; and endowed their developing civilization of the seaboard with a notably Islamic accent of its own. At one or two points, moreover, Arab settlement was sufficiently dense to mark a

brief but interesting non-african presence. This may be seen perhaps better than anywhere else, in the ruins of the once majestic Husuni palace on Kilwa Island. Believed by Chittick, its recent excavator, to have been built between about 1260 and 1330, this large place of commerce, residence and leisure on the brink of the Indian ocean was equipped with lavish sanitary arrangements and an octagonal open-air bath, evidently supplied with fresh water, which has reminded archaeologists of Abbasid examples. For the most part, however, Arab settlers were quickly lost by inter-marriage among Swahili or other communities. These accepted Islam and came to value greatly their membership of the Muslim world. But they retained their own languages, evolved their own literature and built an urban civilization which remained emphatically their own." (Africa in History, pp. 120-121)

In this respect Dr. T. Arnold's statement is also noteworthy. He writes: "Organised Muslim activity came in the 8th century, with some Arabs from the Persian Gulf regions, from adjoining areas, and from Bahrain, who formed settlement on the eastern coastline of Africa. In this coastal belt the Muslims founded a big town called Magadishu, which came into being about the middle of the 10th century, and remained the centre of the Muslim political power and influence for nearly seventy years thereafter. During the same period another group arrived from the Persian gulf area; and to the south of Magadishu they founded another town called Kilua, Arab settlements gradually reaching the Equatorial line. To the end of 19th century, Muslim missionary influence remained confined to the interior, through Arab and African Muslim traders." (Preachings of Islam, pp. 340-342)

In connection with Africa the objection of Slavery is raised against Islam. Actually the Holy Quran teaches to free slaves. "And what should make thee know what the ascent is? It is the freeing of slave." (90:13-14) But Christianity teaches: "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids." (Lev. 25:44) About treatment of the slaves it is taught: "And if a man smites his servant or his maid with a rod and he die under his hand; he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished; for he is his money." (Exo. 21:

20-21)"And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." (Luke 12:47)"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling in singleness of your heart, as unto Christ." (Ephesians 6:5) see also (1-Timothy 6:1; Titus 2:9)

Not only the scriptures allowed slavery but also Christian authorities advocated it. Basil Davidson writes: "French began pushing their way into a trade which the Portuguese, arguing Papal consent to their monopoly, regarded as entirely their own." (PP. 177 of Africa in History).

H.M. Tichenor writes in his booklet "CHURCH HISTORY", page 13: "The Rev E.D. Simms, professor in Randolph Macon college, wrote: 'These extracts from holy Writ unequivocally assert the right of property is slave.' The Rev. R. Furman, D.D., Baptist, of South Carolina, said: 'The right of holding slaves is clearly established in the Holy Scriptures, both by precept & example.' ... The Rev. Crowder, Methodist, of Virginia said: 'Slavery is not only countenanced, permitted, & regulated by the Bible, but it was positively instituted by God himself.'

The Christian Governments also practised slavery Basil Davidson writes: 'A Venetian who sailed on this coast in 1456 could note that the Portuguese at Arguin were already buying and sending back to Lisbon about one thousand slaves a year, and this within a dozen years after Gonclaves had taken the first captives. What had really happened was that the Portuguese, having sailed round the Muslim monopoly established along the North African coast, had now entered the trans-Saharan slave trade by the back door. (African in History, pp. 176)

Contrary to this we find that Pope excommunicated those who sold Christian slaves: On page 179 is written: "Though the Portuguese might be taking home several thousand slaves a year..... So profitable had the Venetian Republic found its sale of Christian slaves to Egypt and other Muslim countries, indeed, that its merchants had not been deterred even by Pope Clement V's edict of excommunication for this offence, nor by his authorization to all other

Christian peoples to reduce the Venetians to slavery in their turn."

In short to hide these facts the Christian writers put all the blame on Islam that teaches freeing of slaves, and the dignitaries of which have been preaching against slavery, and helping always the weak and oppressed. Many instances can be quoted from the history that the slaves were freed by the Muslims, were honored by them & were given the most respected posts as well. T.W. Arnold writes: "Indeed Islam seems never to have treated the Negro as an inferior, as has been unhappily too often the case in Christendom." (Preachings of Islam, pp. 357)

As we know the prophet of Christendom and present Christianity is not Jesus Christ, rather it is the Roman Emperor Constantine and the Christian creed is the decision of his Council of Nice. How that Emperor spread Christianity is mentioned by H.M. Tichenor in his booklet "Constantine, and the beginnings of Christianity" page 35: "Constantine murdered all who stood in his way, or dared to oppose his authority. He murdered his wife, Fausta, had her suffocated in a boiling bath; he murdered his father Maximian; he murdered his son, Crispus; he murdered Licinius, who had married his sister, and her eleven-year-old child; these and many more did the authority of orthodox Christianity put to death: and after every assassination he would clothe himself in royal raiment, and sing, "Who is like to Thee, O Lord, among the gods?"... He destroyed the images of the ancient worship, and built churches all over the empire."

From the above-mentioned statements it becomes clear that it is not Islam that established and promoted slavery and war against disbelievers, rather it was the adherents of Christianity and its dignitaries who did all these atrocities. As a result of such dark acts Christianity spread. Islam had to suffer setbacks and decline after its ascendance and glory according to the Prophecies of the Holy Prophet Muhammad, peace be on him. Now according to his prophetic words it will gain power again through the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian, India, who has been sent to revive Islam and prove its truth by living and mighty signs. Accordingly he and his followers are playing that decisive role. According to glad tidings revealed to him Ahmadiyya Movement in Islam will dominate spiritually all over the world &

this time the world will see that Islam has reasoning and spirituality with it. It will spread by the force of arguments and enter into the hearts of mankind. The Promised Messiah writes: "The foundation stone of this Movement has been laid by Allah, with His own hand; and for this He has prepared the hearts of a number of nations, which soon shall come to join it, for this is the work of God Almighty, for Whom nothing is impossible."

Accordingly Ahmadiyya Movement is succeeding by the Grace of Allah in Africa and in other parts of the world. Erich Voehringer in his book 'Christianity and other world Religions' published by Lutheran Church Press writes on page 90:

"Lay missionaries (Islam has no ordained priesthood), especially of the Ahmadiyya Movement, whose followers pledge themselves (Like Jehovah's Witnesses) to work actively for the spread of their faith go forth to preach with tremendous success. In some parts of East Africa they make ten converts to every one converted to Christianity. The very simplicity of Islam is a great attraction."

So the time is coming nearer and nearer when not only Africa but also the other nations of the world will come under the banner of Islam and the Holy Prophet, peace be on him.

THE MAYOR OF CLEVELAND PRESENTS KEY OF THE CITY

We congratulate Br. A. R. Khan Bengalee, the Missionary on being honored and presented the key of the city by the Mayor of Cleveland and we thank the Mayor for his appreciation of the Truth, courage and for honoring the missionary. May Allah bless him extraordinarily and grant him a brighter and more prosperous future. May He enable the dignitaries not only offer the keys but also to present the Hearts to God and His Messenger the Holy Prophet Muhammad, peace be on him!

CONGRATULATION

We congratulate our missionary of Washington Br. Syed Jawad Ali on being blessed by God with a son. May Allah grant him a long, healthy, prosperous and virtuous life! Ameen.

FAREWELL MESSAGE
BY THE CHIEF MISSIONARY

Availing this opportunity the Chief Missionary Maqbool Ahmad Qureshi bids farewell to all the members of Jamaat friends and readers. He is leaving for Pakistan shortly because of his wife's illness. He thanks Allah who enabled him to have a bit of share in doing His service and that of the Cause of Islam. He also offers his heartfelt gratitude to all the members who cooperated with him in the common cause of spreading the Message of Ahmadiyyat and Islam. May Allah, the Gracious bestow upon all of us His favors and blessings and be with us wherever we are. May He cover our shortcomings and trespasses and grant us His nearness and pleasure. He also requests you all to remember him in your prayers. Jazakumullah!

MY DEAR MEMBERS FAREWELL

My dear Members, farewell.

May you always fare well!"

May you live long and happy

May you hold Divine key !

Ease and comfort you receive

All the blessings you achieve !

I will carry you in mind

As you were very kind

Thanks to those who cooperated

Thanks to those who propagated

Thanks to those who venerated

Thanks to those who tolerated

Maqbool requests all who love him

To pray to his God above him

For his forgiveness and pardon

Salvation. Heaven and Garden.

SEEKERS AFTER TRUTH AND LIVING RELIGION

are requested to contact one of the following missionaries and get free information about Islam, Jesus Christ & his second advent in this age. Special speeches and programs can be arranged free of charge:

Mr Maqbool Ahmad Qureshi.	Mr. Syed Jawad Ali,
<u>637 Randolph street, Dayton.</u>	2141 Leroy Pl. N.W. Washington
Mr. A R Khan Bengalee.	D.C. 20008.
3280 E. 134 Street.	Mr. Shukar Ilahi Hussain,
Cleveland, Ohio. 44120	185 N. Wabash Ave. Suite #616,
	Chicago, Illinois. 60601

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nazir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tabrik-i-Jadid, Rabwah, Pakistan.